

The Implementation of Anti-Corruption Education and Sufism Studies in Strengthening Morality of Future Generation

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ABSTRACT

Indonesia is a country with a high level of divinity, where people recognize the existence of God and religious values in it. This certainly has implications for the values that have grown and developed to influence the social and cultural context of Indonesian society, such as moral values and social norms. Unfortunately, in the midst of the abundant spirituality and religious wealth, there is an inevitable irony, where the loss of integrity and honesty due to rampant corruption behavior. The worst impact of corruption behavior causes depravity to the order of social life. It is necessary to instill anti-corruption moral values integrally elaborated with a formal religious approach to the younger generation who will become the main pillars in building the nation's future character. The approach is expected to be able to target improvements in elements that are vulnerable to integrity disorders and spirituality relationships. The literature review method was used to review the values and relevance of anti-corruption education from the sufism view. Based on this, there are 9 anti-corruption values that have relevance in tackling corrupt behavior and 8 Sufistic values with a spiritual and moral approach so that they can influence the behavior of modern individuals. These values include: sincerity in the intentions that uphold the concept of *ikhlas* where every action must be carried out with pure intentions (*Zuhd*), honesty (*Shiddiq*) and integrity in all aspects of life, prioritizing the principle of justice that supports equal treatment without utilizing positions and power for personal purposes (*Khauf & Raja'*), self-control to maintain the value of true spirituality (*Taqwa*), awareness of spirituality or divinity to make oneself aware of actions that can interfere with spiritual relationships (*Tawakul*), encourage the development of strong character and high moral awareness among adolescents (*Sabr* and *Tawbah*).

Keywords: Anti-corruption, Sufism, Education, Character

1. INTRODUCTION

Corruption has been a serious issue in Indonesia over few decades that affecting to economic development, social justice, and community well-being. Various corruption cases in Indonesia seem endless and continue to emerge, including: 1) The corruption case PT Duta Palma Group by Surya Darmadi in 2022 causing state losses up to IDR 87 trillion; 2) The corruption case of former Minister of Agriculture Syahrul Yasin Limpo in 2023 amounting up to IDR 44.5 billion; 3) The corruption case of former Minister of Communication and Information Johnny G. Plate in 2023 causing state losses of over IDR 8 trillion; 4) he corruption case of PT Timah Tbk in 2024 resulting in environmental damage approaching nearly IDR 300 trillion, among many other cases. These occurrences align with the Corruption Perceptions Index (CPI) data in 2023 (2024), which indicates Indonesia scoring 34 out of 100 compared to 180 other countries. A score closer to 0 reflects more corruption, while closer to 100 indicates cleaner practices. In the ASEAN context, Indonesia ranks among the top 5 most corrupt countries, a position unchanged from previous years (Santika, 2024).

On the other side, Indonesia is known for its high religious diversity. Six religions are officially recognized by the government: Islam, Protestant Christianity, Catholic Christianity, Hinduism,

Buddhism, and Confucianism. This religious diversity fosters beliefs in the Almighty, contributing to the nation's spiritual wealth and influencing its character. According to Solihin (2021), religion plays a role beyond governing relations between individuals and their God; it also regulates behavior in social, economic, and political realms, serving as a balancing force in character formation. However, these religious values have seemingly not firmly deterred deviant behaviors such as rampant corruption. This contradiction is an unavoidable irony: despite religion's emphasis on morality and state recognition of spiritual wealth, integrity collapses due to corrupt practices. The worst impacts of corruption on national life can damage the fabric of society, including moral deterioration itself

Amidst these conditions, confusion arises as religion is often scapegoated for corruption yet also used as a shield against it. This raises questions such as "Is religion truly the sole foundation capable of preventing corruption?" and "How can religious boundaries serve as an alternative mechanism to prevent corrupt acts?" According to Xu et al. (2017), based on religious principles and moral perspectives, corrupt behavior is unjustifiable due to its involvement in theft, dishonesty, misuse, and illegality. Several factors influence corrupt behavior, including structural and individual factors. Structural factors encompass monitoring efforts, the more effective the surveillance system, the lower the corruption opportunities. Individual factors relate to internal drives such as desires or orientations with full awareness (Syarif & Prastiyo, 2018). Environment significantly influences corrupt behavior, including the educational environment, which is crucial in preventing corruption. The educational environment is considered vital in shaping and nurturing anti-corruption character among students, serving as a defense against future generations' involvement in corruption (Sofian, 2018).

Various efforts to eradicate corruption have been implemented, ranging from reforming systems and procedures to behavioral and structural changes through anti-corruption education initiatives (Suwatri, 2007). At the university level, anti-corruption education has become a mandated part of the curriculum by the Ministry of Education and Culture. It includes the formulation of anti-corruption values such as honesty, compassion, independence, discipline, responsibility, diligence, simplicity, courage, and justice (Ministry of Education and Culture, 2011). These are further explained as follows: 1) Honesty refers to integrity, truthfulness, and avoiding deceitful behaviors that could tarnish academic integrity; 2) Compassion focuses on respect, attention, and concern for the environment to cultivate care and positive impacts; 3) Independence refers to personal maturity not relying on others; 4) Discipline entails self-obedience and compliance to overcome various challenges; 5) Responsibility involves accountability and completing tasks properly; 6) Diligence associates with perseverance, endurance, self-control to advance and develop further; 7) Simplicity means living within means and capability; 8) Courage involves steadfastness and confidence in upholding what is right and good; 9) Justice promotes impartiality to encourage students to adopt wise attitudes (Kemendikbud, 2011).

Incorporating moral values in anti-corruption efforts should be an integral part of both formal and informal education processes. This approach should be complemented with religious values using Sufism as an alternative method to instill goodness taught by religion and expected to serve as an effective means of embedding moral values, including anti-corruption, within individuals. Sufism is defined as the effort to achieve the presence of God based on heart consciousness and soul acceptance while being aware of physical limitations (Ibda, 2018). According to Hasniar et al. (2024), there are eight values in Sufism, including repentance, asceticism, patience, truthfulness, piety, satisfaction, trust, fear, and hope solely in Allah, encouraging continuous efforts to perform good deeds.

The approach of anti-corruption values and Sufi values is expected to be an alternative method in cultivating morality while maintaining spiritual values to realize a society cleaner from corruption. Moreover, this approach aims to target improvements in crucial elements, including vulnerable young generations, not only raising awareness but also fostering strong, rooted, and resilient understanding.

2. METHODS

The type of research conducted utilizes a descriptive qualitative method to achieve in-depth understanding by describing and analyzing details. According to Lubis (2018), qualitative method is a research procedure that generates descriptive data in the form of written accounts of observed phenomena or behaviors. Data and information are obtained from primary and secondary sources. Primary data are the main source of information, while secondary data are collected from existing

sources or previous studies (Hasniar et al., 2024). Data collection techniques involve a literature review and questionnaire. A literature review is conducted by gathering various data or information obtained from studying theories in relevant literature (Adlini et al., 2022). Data collection using questionnaires involves distributing a list of research-related questions to respondents. Questionnaires serve as tools to understand the respondents' personal situations, experiences, knowledge, attitudes, and opinions (Mania, 2008). The research questionnaire is closed-ended and focuses on students who have taken anti-corruption education courses at the undergraduate level within the campus of Institut Teknologi Bandung.

3. RESULTS AND DISCUSSION

Corruption is a problem that can undermine governance, economic development, and social justice in a country. As a measure to combat corruption, implementing anti-corruption values from an early age through education is crucial. Developing anti-corruption character in young generations can be a long-term solution to foster a culture of integrity and transparency. The values of anti-corruption character such as honesty, compassion, independence, discipline, responsibility, diligence, simplicity, courage, and justice are outlined in the module "Anti-Corruption Education for Higher Education Institutions" published by the Ministry of Education and Culture of Indonesia (Kemendikbud).

Honesty is defined as the alignment between one's words and actions. In other words, someone is considered honest if they speak the truth about what happened, and their actions are consistent with their words. From the results of questionnaires given to students taking the Anti-Corruption Education course, the majority of students have applied the value of honesty in their daily lives. They agree with statements in the questionnaire indicating that cheating is deceiving oneself.

In his book "The (Honest) Truth About Dishonesty," Ariely (2012) explores how honesty and dishonesty play roles in daily life. Ariely shows that humans often lie or cheat on a small scale, and these actions are often driven by personal and social justifications. According to Ariely, honesty is not just about telling the truth; it is also about personal integrity and social trust. Several factors contribute to dishonesty, such as the opportunity to cheat. The greater the opportunity to cheat without being detected, the more likely someone is to do so. External oversight is needed to reduce the tendency to lie or cheat. When people know their actions are being observed by others, they are more likely to adhere to social norms. People tend to cheat if they can justify their actions within their own moral context. Moral justification allows someone to feel that an otherwise unethical action is acceptable. Corruption often involves deception and abuse of trust. Honesty is a key value that can prevent corruption. Ariely emphasizes that corruption is not only a legal violation but also an ethical and moral transgression.

Compassion is an attitude and behavior that demonstrates care and empathy towards others, the environment, or things around us. Compassion involves a willingness to help, support, and care for the well-being of others without expecting any reward. The majority of students have shown compassion towards others. From the responses to the questionnaire statement "I am happy to help (teah) friends who are having difficulty understanding the course," most responded positively.

According to Carol Gilligan (1982) in "In a Different Voice," compassion is an important moral value that can prevent acts of corruption. Acts of corruption often involve indifference to the common welfare and the needs of others. Gilligan identifies compassion as central to morality, involving concern for the well-being of others, empathy, and commitment to relationships. Compassion is not just about giving attention or assistance, but also about understanding and ethically responding to the needs of others. Meanwhile, according to Martin L. Hoffman (2000), compassion is based on empathy, increasing awareness of the negative impacts of corruption and encouraging individuals to act based on moral principles and social responsibility.

Independence is a person's ability to meet their own needs without depending on others. It involves being unaffected by the environment and the ability to manage one's own needs. Independence also includes initiative, courage, and responsibility for actions and decisions. From the statements given in the questionnaire "I can work independently on every assignment given," the majority of students agreed, indicating that students have implemented the value of independence.

Based on the Self-Determination Theory (SDT) by Deci & Ryan (2000), independence is the ability to self-regulate, make free choices, and act according to personal values and interests. Independence supports intrinsic motivation. Someone who is intrinsically motivated tends to reject corruption because they value integrity and ethics.

Discipline is an attitude or action taken by an individual in self-regulation and adherence to applicable rules. Discipline can be applied in various aspects of life, such as education. Students who have applied the value of discipline can manage their time well, adhere to campus rules, and always complete assignments on time. Discipline is marked in the questionnaire statements "I will complete assignments given on time" and "I rarely arrive late for classes."

Research by Moffitt et al. (2011) highlights the importance of self-control or discipline from childhood in predicting various aspects of adult life. In this study, discipline is defined as the ability to control impulses, manage emotions, and maintain focus on goals. Acts of corruption often involve abuse of authority and the inability to resist temptation, so applying discipline can control impulses, make wise decisions, and maintain personal integrity. By developing discipline, a culture that rejects corruption can be built and transparency and accountability promoted.

Lawrence Kohlberg in his work "Moral Stages and Moralization: The Cognitive- Developmental Approach" emphasizes moral development through a series of stages individuals go through throughout their lives, with one of the values emphasized in Kohlberg's theory being responsibility. Responsibility is an obligation or duty that must be fulfilled by an individual according to their role and position. In the questionnaire provided, the responsibility values of students are marked by statements "I will admit when I make mistakes" and "I always return items that are not mine." Responsibility helps individuals understand the impact of their actions on others and society. By implementing responsibility values, individuals can avoid acts of corruption and contribute to creating a fair and transparent environment.

Hard work is a sincere effort made without knowing fatigue and not stopping until goals or targets are achieved. People who work hard prioritize satisfaction in the end result, so all processes must be carried out with enthusiasm (pooc.org, 2021). In research conducted by Angela L. Duckworth et al. (2007), the concept of "grit" is identified as a combination of perseverance and passion towards long-term goals. Grit includes two main components: consistency in interests and perseverance in effort. The value of hard work is closely related to this concept of grit because it reflects an individual's ability to remain committed and work hard towards their goals despite facing various obstacles and difficulties. Hard work helps individuals avoid acts of corruption by promoting dedication to ethics and integrity, avoiding shortcuts, building self-confidence and capabilities, and valuing legitimate achievements. In the questionnaire provided, students' responsibility values can be measured by statements "I always try to find solutions to learning obstacles I experience" and "I will complete assignments given on time." Students who have the value of hard work will appreciate the process and will work diligently on academic tasks.

Simplicity is an attitude or lifestyle that prioritizes essential things and minimizes desires for luxury or material possessions. Tim Kasser, in his book "The High Price of Materialism," discusses how excessive focus on materialism can affect psychological well-being and quality of life. Simplicity helps individuals avoid acts of corruption by reducing the motivation to seek excessive material wealth, thus contributing to creating an environment free from corruption.

The value of simplicity is also integrated with religious values such as asceticism (zuhud). Those who practice zuhud avoid greed, excessive desires, and tendencies toward material wealth. They prioritize worship, virtue, and obedience to Allah. The simplicity values of students can be measured by the questionnaire statements "In my opinion, power and authority are not the most important things to lead my future life" and "I have tried my best but still achieved results below my target, so I will accept it gracefully."

Courage refers to an individual's ability to face fear, overcome obstacles, and take risks in difficult or uncomfortable situations. According to S. J. Rachman (2004), courage is the ability to confront frightening or risky situations while maintaining calmness and rational actions. Moral courage is crucial in the context of preventing corruption because it enables individuals to refuse involvement in corruption, face the consequences of their actions, and remain steadfast in their ethical principles. The courage values of students can be measured by questionnaire statements "I will admit if I make a mistake" and "I will take initiative to distance myself from environments vulnerable to corrupt practices."

Justice is a condition that is fair towards a characteristic, action, or treatment of something. In general, justice can be defined as a moral principle that requires fair and equal treatment of all individuals regardless of their social, economic, or cultural backgrounds (geograf.id, 2023). Justice is a fundamental principle that motivates individuals to advocate for equality, reject injustice (Lerner, M. J., 2003). Justice has a close relationship with preventing corruption because individuals with strong justice values tend to reject corruption, advocate for transparency and accountability,

and possess high moral integrity. The justice values of students are measured by questionnaire questions "I have a consistent attitude and commitment to fight cheating" and "In my opinion, fair means equal, not the same weight."

Indonesia is a religiously diverse country, where socio-religious values play a significant role in daily life. Sufistic socio-religious values such as sincerity (ikhlas), asceticism (zuhud), truthfulness (shiddiq), fear and hope (khauf & raja'), piety (taqwa), trust in God's providence (tawakal), patience (sabar), and repentance (taubat) can be an interesting approach in addressing corruption issues. Based on a book written by Azra (1999), broader and more comprehensive educational efforts are needed due to the lack of awareness and understanding of the importance of Sufistic values in character education. Sufism-based values have been proven effective in shaping noble characters among the younger generation. These values teach integrity, honesty, and simplicity, all of which are crucial in preventing corruption. Values like sincerity (ikhlas), asceticism (zuhud), and truthfulness (shiddiq) can form high-integrity characters, while values like patience (sabar) and trust in God's providence (tawakal) can help individuals resist temptations and pressures that may lead to corrupt actions. The results of this research indicate a positive correlation between anti-corruption character and socio-religious Sufistic values. Honesty (shiddiq), compassion (ikhlas), independence (tawakal), discipline (taqwa), responsibility (ikhlas), hard work (sabar), simplicity (zuhud), courage (khauf & raja'), and justice (taubat) all have strong foundations in Sufism teachings. These values not only strengthen anti-corruption character but also provide a spiritual basis for ethical behavior.

As previously outlined, there is relevance between the anti-corruption character and socio-religious Sufistic values. Honesty (shiddiq), compassion (ikhlas), self-reliance (tawakal), discipline (taqwa), responsibility (ikhlas), hard work (sabar), simplicity (zuhud), courage (khauf & raja'), and justice (taubat) all have a strong foundation in Sufi teachings. The researcher will elaborate on the analysis results of the questionnaire conducted on students taking the PAK course regarding anti-corruption and socio-religious Sufistic values. To understand the level of understanding and practice among students taking the PAK course regarding anti-corruption values and socio-religious Sufistic values, the researcher used the Likert scale method. The Likert scale method indicates the scale of agreement among students towards the statements provided, ranging from 1 (strongly disagree) to 5 (strongly agree).

3.1 Honesty = Shiddiq

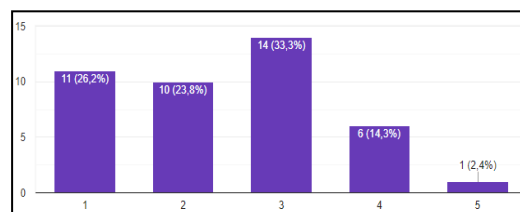


Figure 1. Honesty = Shiddiq

Based on the results from the questionnaire, the researcher assessed students' understanding and practice of the value of Honesty (shiddiq). The question posed was, "I will take various measures to achieve a high GPA," and the findings were as follows: the most common response was neutral (scale 3) at 33.3% of students, followed by strongly disagree (scale 1) at 26.2%, disagree (scale 2) at 23.8%, agree (scale 4) at 14.3%, and strongly agree (scale 5) at 2.4%. This question aimed to gauge the level of students' practice of the value of Honesty (shiddiq). The results of students' responses indicate that the value of Honesty (shiddiq) is not effectively ingrained in students, and the integration of these values through the anti-corruption course has not sufficiently influenced students' views and practices. This is evidenced by the neutral scale being the most frequent response among students, showing their uncertainty in consistently practicing Honesty (shiddiq) when faced with situations that potentially put them at risk.

3.2 Sincerity = Ikhlas

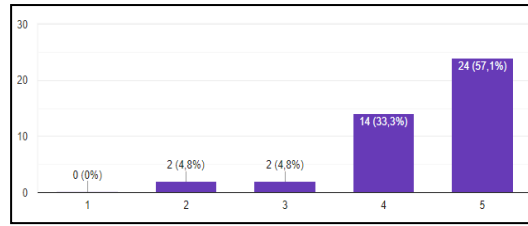


Figure 2. Sincerity= Ikhlas

The researcher assessed students' understanding and practice of the value of sincerity (ikhlas) through a questionnaire with the question, "I am happy to help (teach) friends who have difficulty understanding the course." The findings showed that the majority of students responded very positively, with 57.1% strongly agreeing (scale 5) and 33.3% agreeing (scale 4). A small percentage were neutral (4.8%), and an even smaller percentage disagreed (4.8%), with none strongly disagreeing (scale 1). The question aimed to gauge the level of practice of the value of sincerity (ikhlas) among students. The results indicate that while compassion is reasonably ingrained in students' views and practices, there are still some who disagree or are unsure about embodying this value. Therefore, alternative methods for instilling compassion effectively in students' views and practices may still be necessary.

3.3 Resignation = Tawakkal

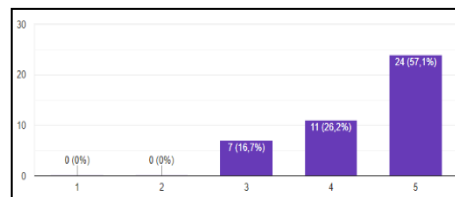


Figure 3. Resignation = Tawakkal

The researcher assessed students' understanding and practice of the value of independence (tawakkal) through a questionnaire with the question, "I will take the initiative to distance myself from environments vulnerable to corrupt practices." The findings revealed that the majority of students responded very positively, with 57.1% strongly agreeing (scale 5) and 26.2% agreeing (scale 4). A smaller percentage were neutral (16.7%), and none disagreed (scale 2) or strongly disagreed (scale 1). The question aimed to gauge the level of practice of the value of independence (tawakkal) among students. The results indicate a high level of concern among students regarding corrupt behavior and that the value of independence (tawakkal) is already ingrained in their views and practices. However, alternative methods for instilling independence effectively in students' views and practices may still be necessary, as some students expressed uncertainty in their responses.

3.4 Discipline = Taqwa

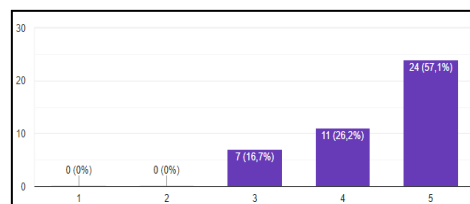


Figure 4. Discipline = Taqwa

The researcher assessed students' understanding and practice of the value of discipline (taqwa) through a questionnaire with the question, "In my opinion, I have a consistent and committed attitude

to combat corruption," and found the following results: the majority of students strongly agreed (scale 5) at 57.1%, agreed (scale 4) at 26.2%, were neutral (scale 3) at 16.7%, while none disagreed (scale 2) or strongly disagreed (scale 1). The question aimed to measure the level of practice of the value of discipline (taqwa) among students. The results indicate a high level of concern among students regarding corrupt behavior and that the value of discipline (taqwa) is already embedded in their practices and views. However, alternative methods for instilling discipline effectively in students' views and practices may still be necessary, as some students expressed uncertainty in their responses.

3.5 Responsibility = Ikhlas

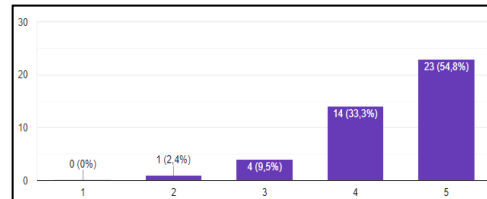


Figure 5. Responsibility = Ikhlas

The researcher assessed students' understanding and practice of the value of responsibility (ikhlas) through a questionnaire with the question, "I am capable of taking responsibility to fulfill my obligations as a student (e.g., not manipulating attendance lists)," and found the following results: the majority of students strongly agreed (scale 5) at 54.8%, agreed (scale 4) at 33.3%, were neutral (scale 3) at 9.5%, while a small percentage disagreed (scale 2) at 2.4%, and none strongly disagreed (scale 1). The question aimed to measure the level of practice of the value of responsibility (ikhlas) among students. The results indicate that the value of responsibility (ikhlas) is already fairly embedded in students' practices and views. However, it cannot yet be said to be effectively ingrained in all students, as some still expressed disagreement or uncertainty in their responses. Therefore, alternative methods for instilling the value of responsibility (ikhlas) more effectively in students' views and practices may still be necessary.

3.6 Hard Work = Patient

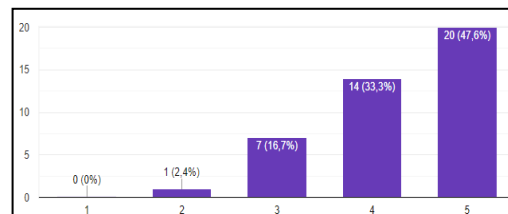


Figure 6. Hard Work = Patient

The researcher assessed students' understanding and practice of the value of hard work (sabar) through a questionnaire with the question, "I always try to find solutions to the learning obstacles I encounter," and found the following results: the majority of students strongly agreed (scale 5) at 47.6%, agreed (scale 4) at 33.3%, were neutral (scale 3) at 16.7%, disagreed (scale 2) at 2.4%, and strongly disagreed (scale 1) at 0%. The question aimed to measure the level of practice of the value of hard work (sabar) among students. The results indicate that the value of hard work (sabar) is already fairly embedded in students' practices and views. However, it cannot yet be said to be effectively ingrained in all students, as some still expressed disagreement or uncertainty in their responses. Therefore, alternative methods for instilling the value of hard work (sabar) more effectively in students' views and practices may still be necessary.

3.7 Simplicity = Zuhud

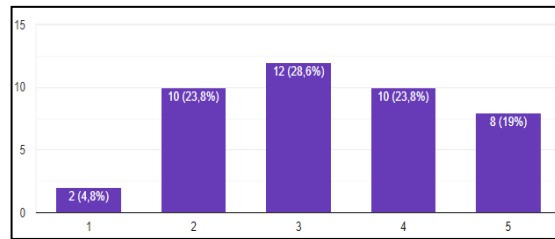


Figure 7. Simplicity = Zuhud

The researcher assessed students' understanding and practice of the value of simplicity (zuhud) through a questionnaire with the question, "In my opinion, power and authority are not the most important things for me to live my future life," and found the following results: the majority of students were neutral (scale 3) at 28.6%, strongly agreed (scale 5) at 19%, agreed (scale 4) at 23.8%, disagreed (scale 2) at 23.8%, and strongly disagreed (scale 1) at 4.8%. The researcher assessed students' understanding and practice of the value of simplicity (zuhud) through a questionnaire with the question, "In my opinion, power and authority are not the most important things for me to live my future life," and found the following results: the majority of students were neutral (scale 3) at 28.6%, strongly agreed (scale 5) at 19%, agreed (scale 4) at 23.8%, disagreed (scale 2) at 23.8%, and strongly disagreed (scale 1) at 4.8%. This proves the ineffectiveness of instilling values solely through PAK and highlights the urgency of alternative methods for instilling the value of simplicity (zuhud).

3.8 Courageous = Khauf & Raja'

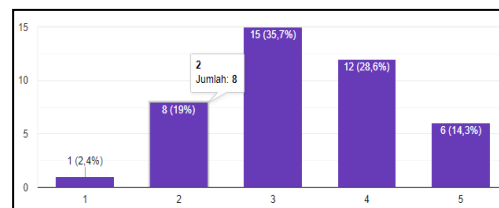


Figure 8. Courageous = Khauf & Raja'

The researcher conducted an assessment of students' understanding and practice of the value of courage (khauf & raja') through a questionnaire with the question 'I am not hesitant to confront, or report acts of corruption that I witness or experience, especially in the educational environment (e.g., reporting a friend who manipulates attendance)'. The results showed that the most common answer was neutral (scale 3) at 35.7% of students, followed by very agree (scale 5) at 14.3%, agree (scale 4) at 28.6%, disagree (scale 2) at 19%, and strongly disagree (scale 1) at 2.4%. The student responses indicate that the value of courage (khauf & raja') is still not effectively ingrained in students, and the implementation of this value through the PAK course has not sufficiently influenced their views and practices. This is evidenced by the highest percentage of neutral responses, reflecting students' hesitation to consistently practice the value of courage (khauf & raja') when faced with potentially risky situations. Additionally, 8 out of 42 students did not have a clear stance on holding onto the value of courage (khauf & raja') in risky situations, and 1 out of 42 strongly opposed this value. This proves the ineffectiveness of instilling values solely through PAK and underscores the urgent need for alternative methods to instill courage (khauf & raja').

3.9 Justice = Taubat

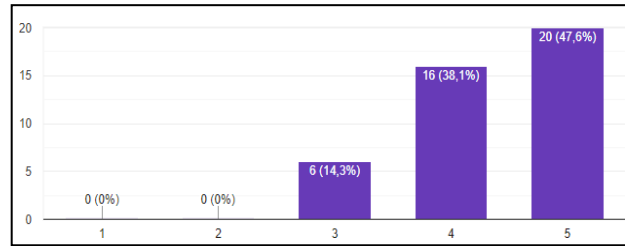


Figure 9. Justice = Taubat

The researcher conducted an assessment of students' understanding and practice of the value of justice (taubat) through a questionnaire with the question 'I tend to easily admit mistakes caused by my negligence,' and found the following results: the most common answer was strongly agreed (scale 5) at 57.1% of students, agree (scale 4) at 26.2%, neutral (scale 3) at 16.7%, disagree (scale 2) at 0%, and strongly disagree (scale 1) at 0%. This question tested the level of adherence to the value of justice (taubat) among students. The results indicate that the value of justice (taubat) is already ingrained in the practices and views of the students. However, there is still room for alternative methods to effectively instill the value of justice (taubat) in the views and practices of students, as some students responded with uncertainty to the statement.

4. CONCLUSION

Based on the research findings, the urgency of instilling anti-corruption and socio-religious values can be prioritized as follows: Simplicity (zuhud): This value showed the highest need for enhancement, indicating that efforts should focus on cultivating simplicity and minimizing materialistic desires among students; Courage (khauf & raja'): The research highlighted a significant need to strengthen courage among students, particularly in terms of their willingness to confront and report corrupt practices; Honesty (shiddiq): Honesty emerged as another critical value requiring reinforcement, emphasizing the importance of maintaining truthfulness and integrity.

Regarding the implementation of additional methods to enhance these values and other socio-religious Sufistic values, the prioritization can be structured as follows: Hard Work (sabar): There is a need to foster perseverance and diligence among students to overcome academic and ethical challenges; Justice (taubat): Enhancing fairness and accountability should be emphasized to promote equality and integrity; Responsibility (ikhlas): Encouraging responsibility and commitment among students is crucial, especially in fulfilling their duties and obligations; Discipline (taqwa): Instilling discipline and self-control is essential for maintaining ethical behavior and adherence to principles; Independence (tawakal): Promoting independence and reliance on faith can strengthen students' resilience against corrupt influences; Compassion (ikhlas): Cultivating compassion and empathy towards others should be integrated to enhance ethical decision-making and social responsibility.

Implementing these values requires a comprehensive approach that includes both formal and informal educational strategies. Incorporating socio-religious teachings can provide a meaningful framework for conveying anti-corruption values, ensuring that the moral development of youth is robust and relevant to societal needs.

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